

Jaipur Yatra

City of Victory



Jaipur, the capital of Rajasthan ("the Land of Kings"), where Lord Krishna is the centre of devotion, is a very blessed city to be home of many principal Deities that were originally worshipped by the Gosvamis of Vrindavana.

Important Temples in Jaipur:

1. Sri Govinda Dev Ji Temple - Srila Rupa Gosvami worshiped these Deities in Vrindavana.

2. Sri Gopinath Ji Temple - Srila Madhu Pandita Gosvami worshiped these Deities in Vrindavana.

(Useful information: This temple is located in the Topkhanadesh area of Jaipur by Chandpol Bazaar. If you are on Tripoliya Bazaar Road, you go west until you get to Gangori Bazaar Road. Tripoliya Bazaar Road is the main road, right next to the inner wall. Take right turn and go down a few streets and then take left turn and go about a half-km down the road. The temple is on the left.)

3. Sri Damodara Ji Temple - These are the original Deities worshiped by Srila Jiva Gosvami in Vrindavana.

(Useful information: This temple is difficult to find as locals don't know its location. Location is: Choti choppad and Badi Choppad ke bich ki red light par. Please ask auto-rickshaw to take you to this location.)

4. Sri Vinod Lal Ji Temple - Deities of Radha-Vinoda originally worshiped by Srila Lokanath Dasa Gosvami at the Radha-Gokulananda Temple in Vrindavana.

(Useful information: This temple is difficult to find as locals don't know its location. Temple is very close (100 meter walkable distance) from Sri Damodara Ji temple i.e. Choti Choppad and Badi Choppad ke bich ki red light par. Please ask auto-rickshaw to take you to this location. It is on shop no. 295. Climb on the staircases and you will reach the temple.)

5. Sri Madan Gopal Temple - Srila Sanatana Gosvami worshiped these Deities.

(Useful information: This temple is difficult to find as locals don't know its location. This is very close to Sri Damodara Ji temple on the same road. Please ask auto-rickshaw to take to Chaudi sadak near Tadkeswar mandir. Sri Madan Mohan and Sri Madan Gopal Ji were originally at this temple, before Sri Madan Mohan went to Karauli.)

6. Sri Sri Radha Madhava Temple - Srila Jayadeva Gosvami worshiped these Deities.

(Useful information: This temple is in Kanaka Vrindavana (also known as Kanaka Ghati) on Amber road in Jaipur. Kanaka Vrindavana is very close to the famous Jal Mahal.)

7. Sri Natwara Ji Temple - Deities of Amarkuar, Jaya Singh's sister.

(Useful information: This temple is in Kanaka Vrindavana on Amber road in Jaipur. Temple is very close (next) to Sri Sri Radha Madhava of Srila Jayadeva Gosvami at Kanaka Ghati)

8. Sri Galta Ji Temple

(Useful information: Galta, about 13 km from Jaipur downtown, is a holy site which has very deep significance in the history of the Gaudiya Vaishnava sampradaya. During the attack of the Mughals, Sri Govinda ji was moved from Vrindavana to Galta under the rule of Maharaja Jai Singh. It was here at Galta that Srila Baladev Vidyabhushan established the superiority of the philosophy of Gaudiya Vaishnavism amongst all the other sampradayas, and the place where that transcendental debate happened, and by the grace of Sri Govinda Dev, he was victorious. Great saint Galav also performed his bhajan here.)

9. Sri Govardhana Nath Temple - Maharaja of Jaipur worshipped these Deities.

(Useful information: This temple is next to the boundary wall of Hawa Mahal. It is a big temple. Hawa Mahal is close to Sri Govind Dev Ji temple.)

10. Sri Sri Radha Mahatav Bihari Ji Temple

(Useful information: This temple is near Hawa Mahal, near the Post Office.)

11. Hare Krishna (ISKCON) Jaipur - Sri Sri Giridhari Dauji Temple

(Temple address is: ISKCON Jaipur, Village Dholai, New Sanganer Road, Opp. Vijay Path, Mansarovar, Jaipur. Temple is close to the airport. Temple has a Guest House and Govinda's restaurant.)

12. Sri Madan Mohan Temple at Karauli - Srila Sanatana Gosvami worshiped these Deities.

(Karauli is 182 km southeast of Jaipur and 100 km southwest of Mathura. Nearest Railway station Hindon city 29 km which is on western railway.)

After Lord Sri Krishna left this world, Maharaja Yudhisthira, unable to bear the separation from the Lord, also decided to leave the world. Before leaving, he coronated Maharaja Pariksit as the emperor of the world, and the great-grandson of Lord Sri Krishna, Vajranabha, as the king of Mathura. Vajranabha was requested by the great devotees to restore the glories of Vrindavana. So he decided to excavate those holy places of Vrajabhumi in which Lord Sri Krishna had performed His lila, and to install beautiful and sacred Deities in principal places of Vraja dhama. He sat on the banks of the Yamuna under

a kalpavriksha tree and prayed to Sri Sri Radha and Krishna. By the auspicious mercy of that kalpavriksha tree, Radha and Krishna's mercy entered his heart and revealed to him the holy places of Sri Krishna's lila. Later, when he decided to install Deities, he called Vishwakarma, the architect, of the demigods. The three principal Deities carved by him were Sri Madan Mohan, Sri Govinda and Sri Gopinath.

Mother Uttara, who had seen Lord Krishna directly, was present at that time. When she saw the beautiful form of **Sri Madan Mohan**, she explained that "the Supreme Lord Sri Krishna's feet are most perfectly revealed in this Deity". When she saw the beautiful form of **Sri Govinda**, she explained that "the chest and the flute of the Lord are most perfectly revealed in this Deity". When she saw the divine form of **Sri Gopinath**, she explained that "the beautiful smiling face of Sri Krishna is most perfectly revealed in this Deity." Thus these were the most important Deities of Vraja.

In 1972, His Divine Grace A.C. Bhaktivedanta Swami Prabhupada, the Founder-acarya of ISKCON, travelled to Jaipur with some of his western disciples. Throughout the week-long festival large crowds came to attend Prabhupada's lectures. Srila Prabhupada would chant prayers from Brahma-samhita and then lectured in Hindi. "This whole city is made of devotees of Radha-Govindaji," Srila Prabhupada commented. Sri Govindaji was still being worshiped by thousands of devotees. Srila Prabhupada and his followers were happy to see this. Thus, there was a mutual exchange of love between the inhabitants of Jaipur and the ISKCON devotees, for these devotees were also worshipers of Lord Govinda, or Krishna, the Supreme Personality of Godhead. Just as Srila Prabhupada's disciples were moved to see a living legend of Krishna consciousness in Jaipur, so the queen of Jaipur, Maharani Gayatri Devi, was moved by the devotion of Srila Prabhupada and his followers. To show her appreciation, she offered Srila Prabhupada a pair of large marble Deities of Radha and Krishna, similar to the original Radha-Govindaji Deities. Srila Prabhupada accepted the Deities and immediately shipped Them to his ISKCON centre in New York. The Deities, he said, would be known as Radha-Govinda.

Jaipur city was fashioned according to *Silpa-sastra*, the part of the Vedas dealing with architecture and design. Although established in the early 18th century, it is still functional and appreciated for its masterful construction. The city was arranged on a grid of wide avenues connected by smaller roads, all focusing on the central palace where Sri Govindaji's Temple stands in a beautiful garden. When the Govinda Ji's temple doors were open, a very pious and great Vaishnava, Maharaja Jai Singh could see his beloved deity from the royal quarters.



Sri Madan Mohan Ji worshipable deity of Srila Sanatana Gosvami at Karoli, Sri Govinda Ji worshipable deity of Srila Rupa Gosvami at Jaipur and Sri Gopinath Ji worshipable deity of Sri Madhu Pandita Gosvami at Jaipur.

Srila Prabhupada explains in Sri Caitanya Caritamrta purport (Adi 7.73): "According to the Vedic principles, there are three stages of spiritual advancement, namely, sambandha-jnana, abhidheya and prayojana. **Sambandha-jnana** refers to establishing one's original relationship with the Supreme Personality of Godhead, **abhidheya** refers to acting according to that constitutional relationship, and **prayojana** is the ultimate goal of life, which is to develop love of Godhead." **Madana Mohana** is predominating deity of sambandha, establishing our relationship with Lord Krishna as His servant. **Govinda** is the predominating deity of abhidheya, to be engaged in His devotional service. And **Gopinath** is the predominating deity of prayojana. Therefore the worship of these particular deities is very helpful for the attainment of pure devotional service. This is why it is a very powerful spiritual experience to see these three deities, bow down at their feet, and humbly beg them respectively for sambandha, abhidheya, and prayojana. "The Vedic literatures give information about the living entity's eternal relationship with Krishna, which is called sambandha. The living entity's understanding of this relationship and his acting accordingly is called abhidheya. Returning home, back to Godhead, is the ultimate goal of life and is called prayojana." --Sri Caitanya Caritamrta, Madhya 20.124

1. Sri Govinda Dev Ji Temple of Srila Rupa Gosvami



Sri Govinda Dev Ji, beloved Deities of Srila Rupa Gosvami in Jaipur

Sri Govinda Dev ji was originally installed nearly 5,000 years ago by Lord Krishna's great-grandson. Govindaji is one of the four presiding Deities of *Vraja-mandala* (greater Vrindavana). Govindaji is a name of Krishna that means "*one who gives pleasure to the senses, cows, and land.*" This temple is located right next to the City Palace within the innermost walls of the old city. Govindaji was originally worshiped by Srila Rupa Gosvami and installed at the Radha Govindaji Temple in Vrindavana. Govindaji was later brought to the city of Amber, near Jaipur, by Maharaja Jai Singh II to protect the Deity from destruction at the hands of the Muslim emperor Aurangzeb. Jai Singh's grandfather had originally constructed the Govindaji Temple in Vrindavana. Govindaji was moved to the present temple in Jaipur about 1728. Maharaja Jai Singh created his "*City of Victory*", the city of Jaipur, as a dedication to Lord Govindaji. The temple is in a garden of the palace complex, and when the temple doors were opened, Maharaja Jai Singh in the past could see his beloved Deity from the royal quarters. On the altar are full-sized Deities of Govindaji, a beautiful black marble Deity, and Srimati Radharani.

Appearance of Sri Govinda Dev Ji

Lord Caitanya Mahaprabhu, who is Krishna in the ecstatic mood of Srimati Radharani, appeared in this world to reveal the love of Vrindavana to anyone who would accept it from Him or His descendants. He came to Vrindavana, and there He had a grand and wonderful reunion with His eternal abode. But because His mother asked that He stay in Jagannatha

Puri, Lord Caitanya requested Sri Rupa and Sanatana Gosvami's to excavate and re-establish the lost places of pilgrimage where Lord Sri Krishna had His *lila*.

After Srila Rupa Gosvami re-established all of the important places where Lord Krishna performed His holy *lila*, he was still feeling anxiety because of one point. In the scriptures, it is said that Sri Govinda dev was installed in the Deity form in the holy land of Vrindavana. Srila Rupa Gosvami looked throughout all of Vrindavana very extensively and studied many books, desperately looking for the Govinda deity knowing that it was Lord Caitanya's desire to install Govinda dev. But he could not find the Deity of Govinda dev anywhere. He even searched through the houses of the Vrajavasis, but he could not find Sri Govinda. So his heart was feeling great sorrow. Such an incredible quality! We do not even do a thousand things, but we become proud. He did thousands of things and endeavoured with all his life and soul, but he was unable to fulfil just one particular instruction, and that made him miserable.

One day he sat on the bank of the holy river Yamuna under a tree, and a very charming Vrajavasi boy approached him. This boy was beautiful, calm and quiet, and he asked Rupa Gosvami why he was looking so sad. Srila Rupa Gosvami's heart was extremely attracted to this Vrajavasi. He was very much enchanted by the boy's demeanour, by his characteristics, and by his incredible beauty. He developed complete trust in this little child, and poured out his heart. Rupa Gosvami explained, *"I cannot fathom the whereabouts of Govinda dev."* The boy smiled and said, *"Do not be sad. Let your anxiety go away, because I know where Govinda dev is residing. Nearby, there is a hill called Gomati hill. In this holy place, a Surabhi cow comes and every afternoon willingly lets her milk down. Sri Govinda dev keeps Himself hiding under the ground of this holy spot. Come, I will show you."*

Then the all-attractive Vrajavasi boy personally led Srila Rupa Gosvami to that holy location, and then he suddenly disappeared. When the child disappeared, Rupa Gosvami could understand within his heart of hearts, *"The boy was Govinda dev Himself. Krishna appeared to me, but I am so ignorant, so fallen, that I did not recognize my Lord. When He came before me, I did not offer Him any respect, nor did I perform any worship."* Srila Rupa Gosvami fell to the ground unconscious in ecstatic love.

After a long time he came to his external consciousness, and his eyes filled with tears as he cried with great feelings of ecstatic emotion. Then he recalled the desire of the Lord. He told the Vrajavasis that Sri Govinda dev is under the ground in this place. Very soon, a whole crowd of these devotees gathered and then they began to dig. Suddenly a divine voice spoke from the sky; it was Lord Balarama. He explained to the Vrajavasis exactly where to dig and gave his profuse blessings upon them to reveal Govinda dev to the world. With great care and attention they dug, and finally from the earth they discovered the transcendental form of Sri Govinda dev, who was more beautiful than millions and millions of Kandarvas or Cupids. When Govinda dev was discovered everyone looked upon Him with great love, and they all began to chant Sri Govinda dev ki jai!"

The Vrajavasis made a small temple for Govinda dev and offered everything to Him, and thus Rupa Gosvami's desire was fulfilled. When Rupa Gosvami first began the puja of Govinda dev, demigods like Brahma disguised themselves as human beings and came to the earth to make their offerings to Sri Govinda. Rupa Gosvami was so happy that he immediately wrote a letter to Lord Sri Caitanya in Jagannatha Puri to explain that he has found Govinda ji.

Appearance of Srimati Vrindadevi

On another night, Srila Rupa Gosvami had a dream. In this dream, Vrindadevi, an expansion of Srimati Radharani and the transcendental coordinator of all of the wonderful arrangements for the pastimes of Sri Sri Radha and Krishna, appeared to Rupa Gosvami.

She told him the place where her Deity was hidden underground at *Brahma kunda*. Rupa Gosvami understood that Lord Caitanya was instructing him to excavate that place and find the Deity. He approached the Vrajavasis, and on the banks of *Brahma kunda*, the Deity of Vrindadevi, whose beauty was undesirable, was revealed. Srila Rupa Gosvami installed the Deity of Vrindadevi in the same temple as Govinda dev. He was very satisfied. Then he sent a letter to Lord Sri Caitanya Mahaprabhu, explaining how Govinda Dev had revealed Himself to him.

Kashishwar Pandita's Gaura Govinda Deity

Kashishwar Pandita was a disciple of Srila Ishwara Puri, the spiritual master of Lord Caitanya. Kashishwar Pandita, along with Govinda, was the personal servant of Srila Ishwara Puri. As Ishwara Puri was leaving the world, he ordered Govinda and Kashishwar to render personal service to Sri Gauranga Mahaprabhu. After Lord Caitanya returned from His south Indian tour, the two of them arrived. They fell at the lotus feet of the Lord and informed Him that they were meant to be His servants. But Lord Caitanya Mahaprabhu felt very ashamed, because they were His god-brothers and personal servants of His own spiritual master. How could he receive service from them? Therefore, He enquired from Sri Sarvabhauma Bhattacharya, who replied, *"The order of the spiritual master is all-powerful and it must be carried out, above and beyond other forms of social etiquettes. They have been ordered by their Guru Maharaja to serve You."* So Sri Caitanya Mahaprabhu accepted them as His personal servants. Kashishwar Pandita was very strong in his physical condition, and when Lord Caitanya would dance ecstatically, he would personally hold the crowds back to facilitate the Lord to beautifully dance in ecstatic love. As the Lord would walk through the crowds, he would also arrange a pathway by which the Lord would not be disturbed. He was also in charge of the distribution of *prasadam* by the arrangement of Lord Caitanya.

One day in Gambhira Sri Caitanya Mahaprabhu was talking to His devotees. He said, *"I have not heard from Rupa or Sanatana for a long time; I wonder why?"* And right when He said that, a messenger who had walked all the way from Vrindavana came in and said, "O Lord! I have a message from Rupa Gosvami." Sri Caitanya Mahaprabhu heard in this letter Rupa Gosvami sharing his joy that Govinda dev had once again manifested to deliver the material world with His all-attractive mercy. Sri Caitanya Mahaprabhu was very happy. He was overwhelmed with ecstasy. He could not control His love when He heard this news. Then He took Kashishwar Pandita to a private place and instructed him to go to Vrindavana and assist in the worship of Lord Govinda.

Kashishwar began to lament. How could he live without the personal association of Sri Gaurasundar? He lamented piteously. Gauranga Mahaprabhu, understanding his heart, gave Him a beautiful Deity of Himself of the name Gaura Govinda. This was a Deity of Lord Krishna in which Lord Sri Caitanya had personally manifested. Lord Caitanya told Kashishwar how to worship this Deity: Whenever you worship this Deity, you will see Me and you will feel My presence. Whenever you offer Him food, you will see Him eating. You should worship Him in great love. Then Lord Caitanya Mahaprabhu embraced Kashishwar Pandita and sent him to Vrindavana.

This is a very important story because by the power of the love of Kashishwar, Sri Caitanya Mahaprabhu, for the first time, came to the western provinces of India in the Deity form. Kashishwar travelled to Vrindavana and placed the Deity of Gaura Govinda on the right side of Sri Govinda dev. He dedicated the rest of his life to serve these two Deities. Not far away from the Govinda dev temple are 64 *samadhys* of great Gaudiya, Vaishnava saints, and amongst them, one of the primary *samadhys* is that of Kashishwar Pandita - the personal associate of Caitanya Mahaprabhu and servant of Rupa Gosvami and Radha Govinda.

Building the Temple of Govinda Dev Ji

Lord Caitanya instructed Raghunath Bhatta Gosvami to go to Vrindavana and to live as one of the Gosvamis. In the spirit of the servant of the servant, Raghunath Bhatta Gosvami assisted Rupa Gosvami in his service to Radha Govinda dev. He had made for Him a beautiful flute and earrings shaped like sharks. He was an excellent cook and would cook for Govinda Dev and sing *Srimad-Bhagavatam* for the Gosvamis. After some time, Raja Man Singh, who was a disciple of Srila Raghunath Bhatta Gosvami and also a general in the army of king Akbar, built the most beautiful temple in all of North India - the *Govinda Dev Mandir*. The Govinda Dev Mandir is the most spectacular work of devotional art that the eyes can behold. There Radha Govinda Dev were worshipped with great love by all of the residents of Vrindavana. It became the principal temple in all of Vrindavana.

Appearance of Srimati Radharani

Sri Madan Mohan and Sri Govindaji appeared alone, without the Deities of Srimati Radharani. The son of Maharaja Prataparudra, Purushottam Jana, who lived in Sri Jagannatha Puri *dhama*, very much wanted that Govinda dev and Madan Mohan be worshiped with Srimati Radharani. So he sent two beautiful Deities of Sri Radhika to Vrindavana with many devotees. But both of the Deities were installed with Madan Mohan - one of them as Srimati Radharani and the other as Srimati Lalita Sakhi.

When Purushottam Jana heard this news, he was very, very joyful, but he also wanted to send the Deity of Radharani for Govinda dev. However, despite many attempts, for a long time he could not acquire such a Deity. So he was feeling very sad. Then one night while he was sleeping, Sri Radharani appeared to him in a dream and said, 'In the Jagannatha temple, the Deity of Lakshmi that is being worshipped as the consort of Jagannatha is actually Myself, but nobody knows this. You should take that Deity and send it to Vrindavana to be worshipped with Govinda dev. Upon hearing this, Purushottam Jana, in a great rush, ran to Chakravera, the Jagannatha temple, and there he saw the beautiful Deity of Lakshmi Devi who revealed Herself as Sri Radharani.

There is a wonderful story of this Deity. It is explained that long before this incident, Srimati Radharani came from Vrindavana to Utkala or Orissa, to a village named Radhanagar. There was a *brahmana* there, who was a very pure devotee from South India. His name was Brihad Bhanu. He worshipped this form of Srimati Radharani. His love was so pure that he served Sri Radharani just like his own daughter, but a million times over. No one can comprehend the extent of his devotion. Even a second that went by without the vision of Sri Radharani was unbearably painful for him. In this way, he spent his life in pure unalloyed devotion. Then he became older and after some years left his body and returned to Goloka Vrindavana.

The king of Orissa of that time, upon hearing this story, went from Jagannatha Puri to Radhanagar to see this blessed Deity of Sri Radharani. While he was there, he was wondering what to do with the Deity? There was no one to worship Her. Then Sri Radharani appeared to him in a dream and said, "*You should take Me to the Jagannatha temple and worship Me there.*" Therefore, She was brought to the Jagannatha temple. But as the years went by, people began to think that She was Lakshmi Devi, the Goddess of Fortune, and they began to worship Her as such. To reciprocate with that devotion. Srimati Radharani manifested the form of the Supreme Goddess of Fortune - *Lakshmi Thakurani*.

Purushottam Jana, upon hearing Srimati Radharani's order to bring Her to Vrindavana, made a wonderful arrangement to very carefully send Her there with an entourage of devotees. The word spread throughout all of Orissa that Radharani was going to Vrindavana. When She arrived in Vrindavana, all of the Vrajavasis and the Gosvamis were jubilant, so joyful, They installed Her on the left side of Sri Govinda Dev. There was a wonderful, grand ceremony of the installation of Srimati Radharani and Sri Govinda dev.

Present Home of Sri Sri Radha Govinda

After some generations, the great-grandson of Akbar, Aurangzeb, a very demoniac person, was ruling India. One day, from his capital near Agra, he saw what appeared to be a star in the sky that was shining brighter than all others. A minister told him that the star was in fact a ghee lamp on top of the seven-storeyed temple of Sri Govinda dev, which had a flame that burnt 24 hours a day. Aurangzeb was so envious upon hearing that a Hindu temple could have such grandeur that he sent his armies to dismantle the temple. That very day, Jai Singh II was visiting the royal court at Agra. When he heard that Aurangzeb was going to destroy the temple of Govindaji, the temple his grandfather had built for Rupa Gosvami, he became overwhelmed with disgust and anger. Immediately Jai Singh set out for Vrindavana with a plan to save Govindaji. He knew he would be unable to save the temple, but at least he could rescue the Deity. On arriving in Vrindavana, Jai Singh warned the people, who then fled the town. Jai Singh next carefully removed Govindaji from the splendour of His temple and, in great haste to avoid Aurangzeb's advancing army, transported Govindaji to his well-fortified capital in the desert hills of Rajasthan.

When Aurangzeb and his army reached the Govindaji temple, he was furious to find that the Deity was gone and the townspeople had been alerted. Still, with hundreds of war elephants and thousands of men, he began to bring down the mammoth Govindaji temple, story by story, until only four stores remained. All of a sudden, the ground of Vrindavana began to shake violently. Aurangzeb's men were terrified and ran for their lives, never to return. Although Aurangzeb wanted to kill Jai Singh for disrupting his plans, he was now old and faced more pressing problems within his empire. He soon died.

Meanwhile, Jai Singh also arranged the principal Deities of the Gosvamis of Vraja to be brought to Jaipur for protection. So Govinda dev, Madan Mohan, Radha Damodara, Radha Vinod, Radha Vrindavanchandra, Radha Gopinath, Radha Madhava, and several other Deities came to Jaipur. Jai Singh and his forefathers were all great devotees of the Deities of Vrindavana. They were all very serious and dedicated Vaishnavas and were very, very close to and surrendered to the teachings and mercy of the six *Gosvamis* and their followers.

Radha Govinda dev, Radha Madan Mohan, Radha Damodar, Radha Gopinath and Radha Vinod all came to this great city. Then Raja Jai Singh built big, big walls around the city and the city became known as *Jaipur - The City of Victory*. Right in the grounds of his palace, in the most prominent place, the king installed Govinda dev. Govinda dev was personally the king's Lord and master. He arranged the whole kingdom to be centred around the Deity of Sri Govindaji. From his room, the king could see the beautiful *darshan* of Radha Govinda. Since that time Govinda dev has been in Jaipur, and is being worshiped by the descendants of the original disciples of Srila Rupa Gosvami.

Present Home of Srimati Vrindadevi

It is explained that just after Govindaji appeared to Rupa Gosvami, he had a dream where Vrindadevi explained to him that she was under the ground on the banks of *Brahma kunda*. The Vrindadevi Deity was also installed in the Govinda dev temple. So while these Deities of Vrindavana were on caravan, secretly being brought to Jaipur, on the way they stopped for one night in Kamyavan. The next day when they were to proceed ahead, the cart on which Vrindadevi was resting would not move. She revealed to her *pujari*, "*Govinda dev is the Lord of the entire universe, but my abode is Vrindavana and I cannot leave it.*" So to this very day the original Deity of Sri Vrindadevi resides in Sri Kamyavan.



Entrance to Sri Govinda Dev Ji Temple in Jaipur



Massive courtyard of Sri Govinda Dev Ji Temple



Sri Govinda Dev Ji, beloved Deities of Srila Rupa Gosvami



Lotus face of Sri Govinda Dev Ji



Lotus feet of Sri Govinda Dev Ji



Transcendentalists at Sri Govinda Dev Ji Temple



Palace of Maharaja Jai Singh II in front of Sri Govinda Dev Ji Temple. Jai Singh was great Vaishnava devotee of Sri Govinda Dev Ji.



Live darshan of Sri Govinda Dev Ji from Jaipur: www.govinddevji.net/live.htm



Sri Govinda Dev Temple in Vrindavana

Raja Man Singh, who was a disciple of Srila Raghunath Bhatta Gosvami and also a general in the army of king Akbar, built the most beautiful temple in all of north India - the *Govinda Dev Mandir*. The Govinda Dev Mandir is the most spectacular work of devotional art that the eyes can behold. There Radha Govinda Dev were worshipped with great love by all of the residents of Vrindavana. It became the principal temple in all of Vrindavana.

2. Sri Gopinath Ji Temple of Srila Madhu Pandita Gosvami



Sri Gopinath Ji in Jaipur

(Useful information: This temple is located in the Topkhanadesh area of Jaipur by Chandpol Bazaar. If you are on Tripoliya Bazaar Road, you go west until you get to Gangori Bazaar Road. Tripoliya Bazaar Road is the main road, right next to the inner wall. Take right turn and go down a few streets and then take left turn and go about a half-km down the road. The temple is on the left.)

Sri Gopinath Ji are the Deities worshiped by Srila Madhu Pandita Gosvami, disciple of Paramananda Bhattacharya and discovered at Vamsivata in Vrindavana by Paramananda Bhattacharya, the disciple of Gadadhara Pandita. Vajranabha originally installed Gopinatha in Vrindavana. Sri Gopinath Ji were brought to Jaipur from Vrindavana when the Muslims raided Vrindavana. Gopinatha exactly resembles Lord Krishna from the shoulders down to the waist. Sri Gopinath Ji temple has beautiful carved silver doors and gorgeous paintings on the walls. The worship of Gopinath was later handed over to the great acarya Sri Madhu Pandita, an intimate disciple of Gadadhar Pandita, the incarnation of Srimati Radharani in Lord Caitanya's lila. Sri Madhu Pandita was also an intimate loving associate of the six Gosvamis of Vrindavana. It is explained that when Madhu Pandita saw the beautiful form of Sri Gopinath, he dedicated his life and soul, his everything, to the service and pleasure of His lotus feet. It was through Madhu Pandita that the beautiful temple was built for Sri Radha Gopinath in Vrindavana Dhama. On the ceiling of the temple are paintings of the rasa-lila. A unique embroidered tulasi-bead jacket and tulasi japa beads, both of which belonged to Madhu Pandita, are displayed in the courtyard.

Appearance of Sri Gopinath Ji

During the full-moon night of the *Sharad* season, Lord Sri Krishna, desiring to enjoy His most intimate loving exchanges with His dear most devotees, the *gopis* of Vrindavana, stood on the holy *Vamsivat* tree on the bank of the sacred river *Yamuna* and played upon His blessed flute. The sweet sound of the 5th note of His flute permeated all of *Vraja-dhama*, and when it entered from the ears into the hearts of the *gopis*, they detached themselves utterly from all of the social conceptions of this world. Hearing the sweetness of

the transcendental vibration of His celebrated flute, all the *gopis* would leave whatever occupational duties they were engaged in. Whether it be feeding their children, whether it be feeding their families, whether it be sleeping, whether it be cleaning, whether it be milking the cows -they simply left everything, because they knew that the Lord of their life, Sri Gopinath, was calling them. Their husbands and their in-laws forbade them to go. But when the flute of Gopinath calls upon the *gopis*, the *gopis* must obey. That is the nature of the quality of their pure love. So it was under this great *Vamsivat* tree that the *gopis* would meet in the intimate forest of Vrindavana with Sri Gopinath.

*sriman rasa-rasarambhi vamsi-vata-tata-sthitah
karsan venu-svanair gopir gopinathah sriye 'stunah*

"Sri Srila Gopinath, who originated the transcendental mellow of the rasa dance, stands on the shore in Vamsivat and attracts the attention of the cowherd damsels with the sound of His celebrated flute. May they all confer upon us their benediction." This is considered by Srila Sukadeva Gosvami and all of the great *acaryas* as the ultimate intensity of pure surrender for the pleasure of the Supreme Personality of Godhead, the Lord of the *gopis*, Sri Gopinath.

Three Deities are very important to all Gaudiya Vaishnavas. Madan Mohan is the Sambandha Deity; it is through Sri Madan Mohan that we establish our relationship with Krishna. Govinda Dev is the Abhidheya Deity; it is through worship of Lord Govinda Dev that we actively engage in devotional activities based on complete attachment to the lotus feet of Krishna. And through this divine process of devotional service, at the ultimate stage of purification, we worship the Prayojana Deity or Sri Gopinath, with pure unalloyed love or prema bhakti.

The beautiful form of Gopinath was carved by the great demigod Vishwakarma on the request of the great-grandson of Sri Krishna, Vajranabha. It is said that the face of this particular Deity of Sri Krishna is identical to the face of Krishna Himself. This Gopinath Deity was lost for a long period of time. But one great devotee of the name Paramananda Bhattacharya rediscovered Sri Gopinath ji. One day Gopinath appeared in his dream and told him, "You will find my beautiful form under the vamsivat tree" So Sri Paramananda Bhattacharya went there and Sri Gopinath was revealed to him.

In another version, it is explained that once the river Yamuna over-flooded, and the original Vamsivat tree was uprooted. So Paramananda Bhattacharya took one branch from, the Vamsivat tree and planted it so that another would grow. It was at that time that he found the original beautiful Deity of Sri Gopinath. The worship of Gopinath was later handed over to the great acarya Sri Madhu Pandita, an intimate disciple of Gadadhar Pandita, the incarnation of Srimati Radharani in Lord Caitanya's lila. Sri Madhu Pandita was also an intimate loving associate of the six Gosvamis of Vrindavana. It is explained that when Madhu Pandita saw the beautiful form of Sri Gopinath, he dedicated his life and soul, his everything, to the service and pleasure of His lotus feet. It was through Madhu Pandita that the beautiful temple was built for Sri Radha Gopinath in Vrindavana dhama.

Appearance of Srimati Radharani

Neither of these Deities appeared with Srimati Radharani visible. The devotees understand that Srimati Radharani is the empress of the heart of Govinda, Gopinath and Madan Mohan. So the Gosvamis would worship Srimati Radharani, the supreme object of all their veneration, within the heart of the Deity. In this way, they worshiped Radha Govinda, Radha Madan Mohan and Radha Gopinath.

After the Gaura Purnima festival in Kheturigram that Srinivas Acharya, Shyamananda Gosvami, and Narottama das Thakur arranged, Srimati Jahnava Devi came to Vrindavana with many of her intimate associates. She travelled throughout the land of Vrindavana. One

of the very special features of her visit was that in her motherly love she went to each of the temples of the Gosvamis, cooked for the Deities, and offered gifts to the Deities. Whatever she had she utilized to bring ornaments and clothes from Bengal to offer to Radha Govinda, Radha Gopinath, Radha Madan Mohan, Radha Ramana and Radha Vinod. Just before she left Vrindavana, she went to all the sacred temples to offer her love and devotion and take permission to depart. When she was at Radha Gopinath temple, she was thinking, *"The Deity of Srimati Radharani is very, very small in comparison to Gopinath. Perhaps it would look more appropriate if She was taller."* But then she thought, *"Who am I to say how They should match."* So she did not say a single word to anyone. Then the *arati* started and after the *shayan* darshan, she went back to her place that was arranged by Jiva Gosvami.

That night Lord Gopinath appeared in her dream in His most beautiful and charming form playing upon His flute and spoke, *'What you were thinking is correct. Radharani is too small for Me. You should have another Deity made of Srimati Radharani that is harmonious with My size, and you should put Her on My left and this little Radharani Deity on My right side.'* Then the little form of Srimati Radharani standing beside Gopinath said, *'Whatever My beloved Gopinath is speaking is true. Know for certain that this is also My desire. So without hesitation prepare another Deity of Srimati Radharani to stand to the left of Sri Gopinath ji.'*

Upon hearing this, Jahnava Devi woke up from her sleep and was very, very joyful. She bid farewell to all the devotees in Vrindavana, and then returned to Bengal to the village called Kardaha. There she summoned one very great devotee sculptor, Nayanana, and requested him to carve a new Deity of Radharani. In fact, Jahnava Devi herself personally designed the Deity.

Srimati Radharani's Journey to Vrindavana

Jahnava Devi is *Ananga Manjari*, the younger sister of Radharani. She organized and oversaw the making of the Deity. When Srimati Radharani's Deity was complete, then Jahnava Devi bought a boat, made nice arrangements, and placed Srimati Radharani in the boat. Traveling on the boat with Srimati Radharani were many of the greatest associates of Nityananda Prabhu. Among them was Parmeshwar Thakur, who was one of the eight gopas - eight principal cowherd boy associates of Lord Nityanandä Prabhu. Jahnava Devi gave Parmeshwar Thakur 700 gold coins and beautiful silk garments and ornaments for all the Deities in Vrindavana. As the boat was about to depart from Kardaha on the banks of the Ganga to sail all the way to Vrindavana, Jahnava Devi offered a prayer to Gopinath, *"O Gopinath! I pray, please let Your Srimati Radharani have a very quick and easy journey to Vrindavana so as to be united with You without any difficulties."* And with this prayer the Deity began Her journey.

Jahnava Devi wrote a letter to Srinivas Acharya, Sri Narottama Das Thakur and others that after the stop in Navadvipa, the boat would stop for a day in Katwa. Katwa is the place where Lord Sri Caitanya Mahaprabhu accepted the order of *sannyasa*. When Srinivas Acharya received this news, he and his associates - the great king Birhambhir, who was formerly the leader of dacoits, Sri Narottama das Thakur, Ramachandra Kaviraj, Gokulananda, and many other great *maha bhagavats*, went to Katwa to greet Srimati Radharani and Her devotees. When the boat arrived, Parmeshwar Thakur invited the devotees onto the boat and offered them the opportunity to have the beautiful darshan of Sri Radharani. When Srinivas Acharya saw the beautiful form of Srimati Radharani, his heart was overwhelmed with love. He offered a hundred gold coins, beautiful ornaments, jewels, and silken clothes for the Deity. Then Parmeshwar invited all the other devotees onto the boat. In this way, all the Vaishnavas had a wonderful festival in Katwa, and began the beautiful *sankirtan* of the holy names: *Hare Krishna Hare Krishna Krishna Krishna Hare Hare | Hare Rama Hare Rama Rama Rama Hare Hare ||* Throughout the night they chanted and danced, in the beautiful kirtan of the Maha-mantra, and songs of glorification of Lord

Caitanya and Radha Krishna. When King Birhambhir saw the loving spirit of all the Vaishnavas dealings with one another, his heart was overwhelmed with ecstatic joy.

The next morning the boat departed and later arrived in Vrindavana without any difficulty. When that boat arrived in Vrindavana all the great devotees of Vraja were there to greet Srimati Radharani and Her associates. With very, very grateful hearts, they were again and again thanking Srimati Jahnava Devi for making this wonderful arrangement for the pleasure of Sri Gopinath. Then there was a grand festival, a wonderful celebration, where Srimati Radharani was installed on the left side of Sri Gopinath ji.

Shortly after this Sri Jahnava Devi, being anxious to see her beloved Lord Sri Gopinath, came again to Vrindavana. When she arrived in Vrindavana, she immediately rushed to the temple of Sri Sri Radha Gopinath, and there with great love she beheld the beautiful *darshan* of Sri Gopinath ji, standing in His three-fold bending form, playing upon His flute, with Srimati Radharani standing both on His left side as well as on His right side. After offering prayers to the Lord, she offered wonderful gifts that she had brought from Gaudadesha for the pleasure of the Deities. Then she cooked a wonderful feast with her own loving hands for Sri Sri Radha Gopinath, after which she went to visit Sri Madan Mohan and Sri Govindaji - the Deities that are the life and soul of the Gaudiya Vaishnavas.

Our *acaryas* always declare that when she left this world, Jahnava Devi, who is *Ananga Manjari*, entered into the smaller Deity of Srimati Radharani. And now she is worshipped as *Jahnava Ananga Manjari*.

Raghunath das Gosvami - the Prayojana Acharya

Raghunath das Gosvami wrote a beautiful verse describing the very essence of *Gaudiya Vaishnava Siddhanta* - *to be the, servant of the servant of the servant of Srimati Radharani, the dear most beloved of Lord Krishna*. In this verse, Srila Raghunath das Gosvami is praying to Srimati Radharani in separation, begging Her to award him the ultimate benediction of Her service. He is praying, "*Through all my life I have waited for Your mercy and I am growing impatient, old and tired. Srimati Radharani, I cannot wait any longer without Your love and Your mercy. I will give up my life; I cannot tolerate the separation any more. Without Your mercy, I do not even care to live in Vrindavana. Even Vrindavana has no appeal or charm to me without connection to Your loving service. I do not even care for Krishna, the all-attractive Supreme Lord. I have no desire even for Krishna without service to You.*" In this prayer of separation, Sri Raghunath das Gosvami revealed the perfection of *Prayojana*. Lord Sri Caitanya Mahaprabhu has taught that the supreme of all devotees are the *gopis*, and the ultimate perfection of our life is service in separation to Lord Krishna, which is obtained through the mercy and grace of Srimati Radharani. Srila Raghunath das Gosvami did not want Vrindavana or even Krishna. He just wanted to please the associates of Srimati Radharani and assist them in their service to Lord Krishna.

Sri Sri Radha Gopinath - the Prayojana Vighraha

Srila Krsnadas Kaviraj Gosvami explains that the Gopinath Deity is presiding over the highest principle of *Prayojana jnana*. *Prayojana* is the ultimate perfection of one's spiritual development. By the grace of Srimati Radharani, one is blessed with ecstatic love in the mood of the servants of the *gopis* of Vrindavana. This is the ultimate stage of purified consciousness in the spiritual world as taught by Sri Caitanya Mahaprabhu. Through prayer and worship of Radha Gopinath, we are gradually given the highest perfection of pure love.

Prayers to Sri Sri Radha Gopinath

Let us all pray at the lotus feet of Sri Radha Gopinath that we can all eternally aspire to be the servant of the servant of the servant. Sri Caitanya Mahaprabhu prayed: *gopir bhartur padkamalayor das das dasanu das*.

"I identify Myself only as the servant of the servant of the servant of the lotus feet of Lord Sri Krishna, the maintainer of the gopis." Gopi bhartur and Gopinath mean the same thing - the Lord of the gopis. It was Sri Caitanya Mahaprabhu's eternal desire to be the servant of the servant of the servant of the Lord of the gopis - Sri Gopinath. So let us worship Sri Sri Radha Gopinath ji and Sri Ananga Manjari, Jahnava Devi, with this prayer. Please bless us that we may also follow in the footsteps of the most glorious residents of Vrindavana, giving up all desires, all activities, save and except those which give great pleasure to Radha Gopinath ji and Their devotees.



Sri Gopinath Ji Temple at Jaipur



Their Lordships Sri Gopinath Ji



Transcendentalists at Sri Gopinath Temple



Srila Madhu Pandit Gosvami's Tulsi Coat and Cap at Sri Gopinath Ji Temple.
According to Sri Caitanya Ganodesh Dipika, Srila Madhu Pandit Gosvami was known in *Vraja lila* as *Mandali Sakhi*.



Srila Madhu Pandit Gosvami's Tulsi Coat and Cap



Devotees performing Sankirtana at Sri Gopinath Ji Temple



Their Lordships Sri Gopinath Ji at Sri Vrindavana Dhama



Sri Sri Radha Gopinath Ji Temple at Sri Vrindavana Dhama

3. Sri Damodar Ji Temple of Srila Jiva Gosvami

(Useful information: This temple is difficult to find as locals don't know its location. Location is: Choti choppad and Badi Choppad ke bich ki red light par. Please ask auto-rickshaw to take you to this location.)



Sri Damodar Ji in Jaipur

Appearance of Sri Damodar Ji

Srila Jiva Goswami is said to be *Vilas Manjari*, one of the intimate associates in the divine pastimes of Sri Sri Radha and Krishna in the spiritual world of Vrindavana. Many of those confidential associates descended along with Radha Krishna in their most munificent incarnation, as Lord Sri Chaitanya Mahaprabhu.

Srila Rupa Gosvami loved Jiva Gosvami so dearly. With his own hands, Rupa Gosvami carved a Deity and named that Deity: Radha Damodar. In the year 1542, Rupa Gosvami personally installed that Deity and worshiped Him. Then he entrusted the care of Sri Radha Damodar to Jiva Gosvami. Srila Jiva Gosvami worshiped Radha Damodar with such deep love and attachment. The Bhakti Ratnakar explains a few incidences of the nature of Jiva Gosvami's love. Lord Damodar was so pleased with Jiva Gosvami's devotion that He would speak to Jiva Gosvami! He would say, "Please give Me bhoga, I am hungry." We just understand the time of offering of the bhoga by the clock, knowing that Krishna is expecting it. But for Jiva Gosvami, because of his love, Damodar would actually call him when it was coming close to the time of offering. I guess there were not any clocks in those days. The devotees would understand quite precisely when offerings were to be made. But Damodar would say "I am hungry, Jiva. I am hungry; please feed Me bhoga." And Jiva Gosvami would personally prepare the bhoga, and offer with his own hands with love and devotion. By Damodar's mercy, Jiva Gosvami would see Damodar eating the bhoga with his own eyes.

One time, Jiva Gosvami heard a flute playing, and then Damodar called out and said, "Jiva! Come; I am playing the flute for you." And Jiva Gosvami came to the altar and there he saw Damodar dancing! The Deity of Damodar was dancing - His three fold bending form playing upon His flute beautiful, sweet music for the pleasure of His devotee. Jiva Gosvami saw the beautiful form of Damodar, whose eyes were like lotus flowers. His head was decorated with a peacock feather, a garland of beautiful forest flowers was around His neck, and lovely ornaments decorated His body. He was dancing and singing, playing sweet, sweet melodies on His flute for His devotee. Jiva Gosvami fell unconscious in ecstasy, and when he came back to consciousness, he could only cry in ecstatic love. These were some of the pastimes that Sri Jiva Gosvami performed with Sri Damodar, who is worshiped here.

It is believed that once Emperor Akbar, when he came to Vrindavana dhama, had the darshan of Jiva Gosvami, and the darshan of Jiva Gosvami transformed his heart. He was given such a vision of appreciation of Vrindavana that under Jiva Gosvami's instruction he, as well as many of his generals and ministers, became very active in developing Vrindavana as a very great holy place. They helped in the construction of Radha Govindaji Mandir, Radha Damodar Mandir, Jugalkishor Mandir and Radha Gopinath Mandir.

In Jaipur there are two sets of deities on the main altar. The smaller deity is Srila Jiva Gosvami's original Radha Damodar deity from Vrindavana. To the left of the deities is a Govardhan-sila said to have been worshiped by Srila Sanatana Gosvami. Srila Rupa Gosvami inspired by a dream made deity of Sri Radha-Damodar and handed over to his dear disciple and nephew Jiva Gosvami for service and worship. On an altar, left of the main one, are deities of Sri Lakshmi Narasimha and Prahlada Maharaja. You have to look closely to see Prahlada Maharaja. There are beautiful paintings of Krishna's pastimes in this temple.



Sri Damodar Ji Temple at Jaipur

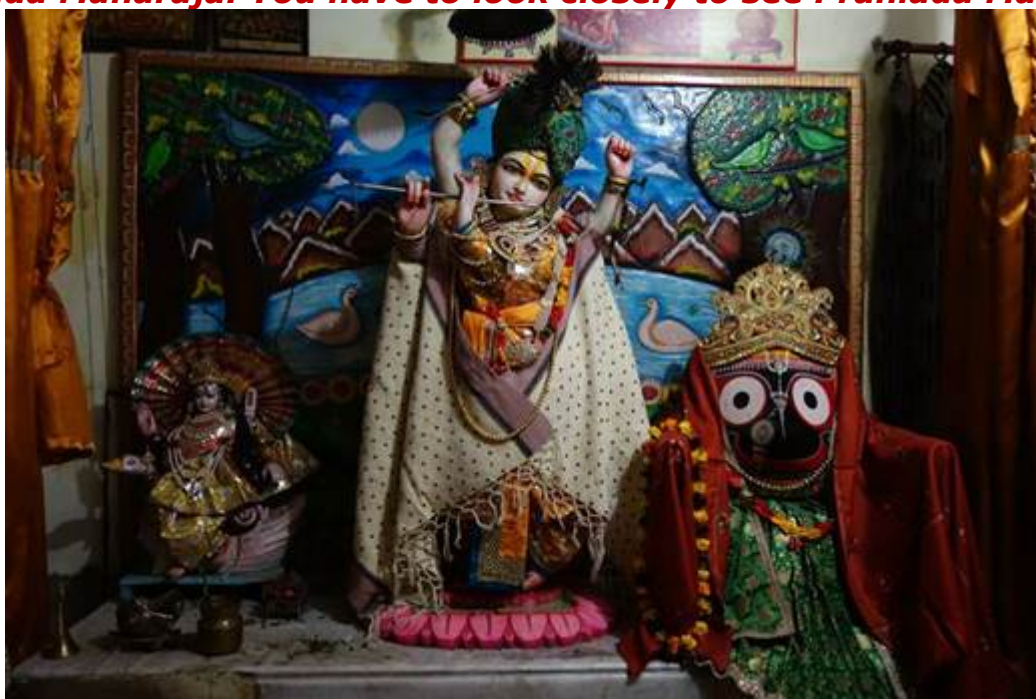


Sri Damodar Ji

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On an altar, left of the main one, are deities of Sri Lakshmi Narasimha and Prahlada Maharaja. You have to look closely to see Prahlada Maharaja.



Sri Sad-Bhuja Gauranga Mahaprabhu (Six-handed form of Lord Sri Caitanya Mahaprabhu)



Sri Sri Radha Damodara Temple in Vrindavana

Sri Sri Radha Vrindavancandra Ji of Srila Krsna Das Kaviraj Gosvami (the author of Sri Caitanya Caritamrta), Sri Sri Radha Madhava Ji of Srila Jayadeva Gosvami, Sri Sri Radha Damodar of Srila Jiva Gosvami, Sri Sri Radha Chailachikan Ji of Srila Bhurgarbha Gosvami and Giriraj Charan Sila given by Lord Sri Krishna Himself to Srila Sanatana Gosvami.



Srila Prabhupada's room at Sri Sri Radha Damodara Temple in Vrindavana

4. Sri Vinod Ji Temple of Srila Lokanath Dasa Gosvami



Sri Vinod Ji, beloved Deity of Srila Lokanath Dasa Gosvami in Jaipur

(Useful information: This temple is difficult to find as locals don't know its location. Temple is very close (100 meter walkable distance) from Sri Damodara Ji temple i.e. Choti Choppad

and Badi Choppad ke bich ki red light par. Please ask auto-rickshaw to take you to this location. It is on shop no. 295. Climb on the staircases and you will reach the temple.)

Sri Lokanatha Dasa Gosvami was a personal associate of Sri Caitanya Mahaprabhu and a great devotee of the Lord. He was a resident of a village named Talakhadi in the district of Yasohara (Jessore), in Bengal. Previously he lived in Kacanapada. His father's name was Padmanabha, and his only sibling was a younger brother named Pragalbha. Following the orders of Sri Caitanya Mahaprabhu, Sri Lokanatha went to Vrindavana to live. He established a temple named Gokulananda. Srila Narottama dasa Thakura selected Lokanatha dasa Gosvami to be his spiritual master, and Narottama dasa Thakura was his only disciple. Because Lokanatha dasa Gosvami did not want his name mentioned in the *Caitanya-Caritamrta*, we do not often see it in this celebrated book. On the E.B.R. Railroad, the Yasohara station is located in Bangladesh. From the railway station one has to go by bus to the village of Sonakhali and from there to Khejura. From there one has to walk or, during the rainy season, go by boat to the village of Talakhadi. In this village there are still descendants of Lokanatha Gosvami's younger brother. (ref. *Sri Caitanya Caritamrta Madha-lila*, chapter 18, verse 49)

Srila Lokanath Dasa Gosvami

In the small village of Talagari in the district of Jessore in Bengal, one of the eternal associates of Sri Krishna, one of the most blessed *manjaris* appeared. His name was Lokanath. Lokanath Gosvami was born to Sita and Padmanabha Chakravarty, who were very dear and favourite devotees of Sri Advaita Acharya. They were both great and unalloyed devotees of Sri Krishna and Gauranga Mahaprabhu. From Lokanath Gosvami's earliest childhood, he had no interest or inclination for any of the pleasures of this material world. He was utterly renounced. At a very young age he left his home and went to *Sri Navadvipa dhama* to seek shelter at the lotus feet of Lord Sri Caitanya Mahaprabhu. Lord Gauranga showered His most intimate blessings upon Lokanath Dasa Gosvami.

One day Sri Caitanya Mahaprabhu approached him. Lokanath was feeling a great pain in his heart because he was anticipating that Sri Gauranga would soon renounce all of His ties in this world and accept the very, very austere position of a sannyasi. Lokanath could not bear the thought. He prayed to the Lord, *"My Lord, I cannot tolerate the thought of Your beautiful blackish hair falling to the ground. It is a thought worse than death itself. I cannot tolerate the mere idea of Your beautiful golden clothing falling to the ground and Your acceptance of the drab saffron colour of a renunciate."*

Sri Caitanya Mahaprabhu told Lokanath, *"Three days from today, I will leave my wife, I will leave my mother, I will leave all of human society, and I will go to Katwa to accept sannyasa from Keshav Bharati Maharaja. After that I will roam through Sri Vrindavana dhama, which has always been My heart's desire. Lokanath, I want you to go to Vrindavana immediately and make arrangements for My arrival."*

Lokanath Gosvami was heartbroken to hear that Sri Caitanya Mahaprabhu was going to take *sannyasa*, and he would have to suffer separation from the Lord. He was accustomed to being with Gauranga Mahaprabhu every day. But we must see the Lord and spiritual master through the instructions that they give us. So Lokanath Gosvami took the dust of Lord Caitanya Mahaprabhu's lotus feet. Then he went to every Vaishnava in Navadvipa, worshiped them, prayed for their blessings, and took the dust of their lotus feet. Then he went to Vrindavana. He was the first of all the associates of Lord Sri Caitanya Mahaprabhu to go to Vrindavana dham, several years before Rupa and Sanatana.

Separation from Lord Caitanya

After *sannyasa*, Lord Caitanya had every intention of going to Vrindavana. But Sri Nityananda Prabhu, knowing that Mahaprabhu's heart was always to please His devotee, played a trick and brought return to Shantipur instead of Vrindavana. And then Saci Devi prayed to the Lord, *"Please do not go to Vrindavana because I will never be able to hear anything about Your pastimes or Your welfare. The same Krishna of Vrindavana is living in Puri as Jagannatha. Please make Puri Your home."*

On the request of the intimate love of Saci Devi, Lord Caitanya went to Jagannatha Puri. After delivering Sarvabhauma Bhattacharya, He decided to go on a tour of south India. Meanwhile, Lokanath Gosvami was waiting for Lord Caitanya in Vrindavana. When he heard all these stories, he became maddened and thought, *"I have to find my Lord. If He is not coming to Vrindavana, I will go to south."* Unable to bear the separation from the Lord, Lokanath Gosvami began to walk in his bare feet the distance of thousands of miles to somehow meet the Lord in south India.

When he reached south India, he found that Lord Caitanya had returned to Puri. Immediately, he began his return journey to Puri. But then he heard that from Puri, Sri Caitanya Mahaprabhu had gone to Vrindavana. So in great anticipation and haste he travelled to Vrindavana. He was supposed to be waiting there for Lord Caitanya. When he arrived in Vrindavana, he learnt that Lord Caitanya had stayed there for two months. In Vrindavana Lord Caitanya travelled through all the 12 forests and was reunited with all of His intimate associates - the deer, the parrots, the peacocks, the trees, the creepers, and the cows of Vrindavana. Making His residence at *Akrura Ghat*, He would sit every day in ecstasy at the *Imlitala* tree on the bank of the Yamuna, meditating on the holy names of Sri Radha and Krishna. After two months, Lord Caitanya left Vrindavana and went to Prayag.

Lokanath Gosvami resolved that the next morning he would travel to Prayag. But during that night he had a wonderful dream. Lord Sri Caitanya Mahaprabhu appeared to him and instructed him, *"I am always with you. Do not leave Vrindavana; stay here always throughout your life. Soon Rupa Gosvami and Sanatana Gosvami will come and join you. You should become intimate friends with them."*

Appearance of Sri Sri Radha Vinod

On Lord Caitanya's order Lokanath Gosvami remained in Vrindavana. He travelled through all the 12 forests of Vrindavana and ultimately came to the forest of *Khadiravan*. In *Khadiravan*, there is a village called *Umrao* near *Chatravana*, and in it there is a beautiful *kunda* called *Kishori Kunda*. Bhugarbha Gosvami and Lokanath Gosvami resided there, totally immersed in solitary *bhajan*. They were not concerned with any material considerations of life, and were simply immersed in chanting the holy names and meditating on Krishna's *lilas* and their service to the Lord.

But in Lokanath Gosvami's heart a very deep desire awakened to worship a Deity. The Lord is within the heart of His devotee. So one day a *brahmana* walked right up to Lokanath Gosvami, who was sitting in seclusion on the bank of *Kishori Kunda* chanting the holy names. That *brahmana* gave him a bag and then walked away; in fact, he just disappeared. Lokanath Gosvami opened the bag and it was a beautiful Deity of *Sri Sri Radha and Krishna*. Lokanath Gosvami was completely bewildered and thought, *"Who is this brahmana? Who is this Deity?"* He didn't know what to do?

Radha Vinod, seeing the bewildered state of Sri Lokanath Gosvami, began to speak. He said, *"My name is Radha Vinod. I have been in this forest for a long time, and I know of your satisfaction. I have personally come to you without any help from anyone else. I Myself came as that brahmana. Now please feed Me."*

Lokanath Gosvami could do nothing but stand motionless. His heart was overwhelmed with ecstatic love, and tears incessantly flowed from his beautiful eyes. Then, taking the order of the Lord, he gathered whatever grains and herbs he could collect. Then he prepared nice bhoga and offered it to Sri Radha Vinod. After the offering, with his own loving hands he made a bed of flowers and requested Sri Radha Vinod to kindly lay and take rest. Then with great devotion, Lokanath Gosvami began to massage the feet and legs of his beautiful Deity. His heart was filled with great attraction. Lokanath dedicated his very soul to the service of Sri Radha Vinod. He gathered some simple cloth and with his own hands, he sewed a small bag to be Sri Radha Vinod's temple. Wherever Lokanath Gosvami went, he would carry that bag - the residence of Sri Radha Vinod - around his neck. He worshipped Him 24 hours a day.

For a long time Lokanath lived at *Kishori Kunda*. The residents of Umrao, knowing him to be a perfect Vaishnava saint, approached him and requested to build a nice cottage or temple for him. But Lokanath Gosvami explained that he was completely satisfied living under a tree, and he would accept no other residence. For a long time he lived in this way, and then he was invited to Vrindavana by Sri Rupa and Sanatana Gosvamis. They said, *"Please come and live with us in Vrindavana. Let us live here together and chant the glories of Radha Krishna and Their most munificent of all manifestations, Sri Caitanya Mahaprabhu."* So Lokanath Gosvami came to Vrindavana and would daily, intimately associate with Srila Rupa Gosvami and Sanatana Gosvami. There he established *Sri Sri Radha Gokulananda Temple*. When Rupa and Sanatana left this world, the pain of separation in his heart was so great that he was constantly crying with ecstatic love and gave up the very desire to live.

Initiating Srila Narottama das Thakura

It was at that time that Srila Narottama das Thakur came to Vrindavana. Seeing the great purity of the service of Sri Lokanath Gosvami, he chose within his heart of hearts Lokanath Gosvami to be his spiritual master. Lokanath Gosvami had never accepted disciples and had no intention to do so. But Narottama das continued to serve Lokanath with humility and sincere devotion. Lokanath Gosvami explained to him, before taking initiation you have to chant the holy names of Radha and Krishna with strict vows for at least one year. In this way, he was trying to postpone the inevitable.

Meanwhile, Narottama absorbed himself in chanting the holy names and would do every type of menial service. Twenty-four hours a day, he was serving either the instructions or the personal body of Lokanath Gosvami. At night, Narottama would secretly go to that place near the banks of the Yamuna in the forest where Lokanath Maharaja would respond to nature. Narottama would clean that place with his own hands. Upon seeing that each day everything was so clean and fresh with new water in vessels right in that forest, Lokanath Gosvami was amazed. He could not understand who was doing that. So one night he hid in the bushes to see who was performing that service. When he saw Narottama, he was struck with wonder. With his heart overwhelmingly filled with love, he cried out, *"Narottama! You are a son of a king, you are a prince, you are so learned, and you are so great. Why? Why are you cleaning stool and urine with your own hands? Why are you doing like this?"*

Narottama replied, *"I have renounced all of the luxuries of this illusory world, and I have received the supreme treasure, the ultimate fortune of my life - this humble, menial service unto your lotus feet."* Lokanath Gosvami's heart melted from the great humility of Narottama das, and then he gave him initiation. When he gave him initiation, Lokanath Gosvami took Narottama das Thakur before the beautiful Deities of Sri Radha Vinod, and offered the life of Narottama das at Their lotus feet. He prayed with great devotion, begging Radha Vinod, *"Please accept this devotee's life of devotion. On this day he is Your property."*

Every day we sing the beautiful songs of Sri Narottama das Thakur - *sri guru charana padma*. In that song, he praises Lokanath Gosvami as his spiritual master, and we too follow in his footsteps. Narottama das Thakur received the mercy of this most wonderful and merciful Deity - the self-manifesting Deity of Radha Vinod - by the grace of Lokanath Gosvami.

Prayers to Sri Sri Radha Vinod

We are so fortunate that we are also offering our own lives at the lotus feet of Sri Radha Vinod. So let us offer our prayers and understand what is the supreme goal of life-to be the servant of the servant of the servant of Sri Sri Radha Vinod, and to chant Their names with great helpless devotion: *Hare Krishna Hare Krishna Krishna Krishna Hare Hare | Hare Rama Hare Rama Rama Rama Hare Hare ||*



Their Lordships Sri Vinodi Lal Ji, beloved Deity of Srila Lokanath Dasa Gosvami



Sri Vinodi Lal Ji Temple



Sri Vinodi Lal Ji Temple

This temple is difficult to find as locals don't know its location. Temple is very close (100 meter walkable distance) from Sri Damodara Ji temple i.e. Choti Choppad and Badi Choppad ke bich ki red light par. Please ask auto-rickshaw to take you to this location. It is on shop no. 295. Climb on the staircases and you will reach the temple.



Sri Sri Radha Gokulananda Temple of Srila Lokanath Gosvami at Sri Vrindavana Dhama



Sri Sri Radha Gokulananda Temple of Srila Lokanath Gosvami at Sri Vrindavana Dham

Sri Mahaprabhu Ji worshipped by Srila Narottama Das Thakura, Sri Radha Vinod Ji worshipped by Srila Lokanath Gosvami, Sri Radha Vijay Govinda Ji worshipped by Srila Baladev Vidhyabhusan, Sri Gokulananda Ji worshiped by Srila Vishwanath Chakravarti Thakura and Sri Giriraj Ji with Sri Caitanya Mahaprabhu's thumb-print of Srila Raghunath Das Gosvami



Sri Mahaprabhu Ji worshipped by Srila Narottama Das Thakura, Sri Radha Vinod Ji worshipped by Srila Lokanath Gosvami, Sri Radha Vijay Govinda Ji worshipped by Srila Baladev Vidhyabhusan, Sri Gokulananda Ji worshiped by Srila Vishwanath Chakravarti Thakura and Sri Giriraj Ji with Sri Caitanya Mahaprabhu's thumb-print of Srila Raghunath Das Gosvami

5. Sri Madan Gopal Temple of Srila Sanatana Gosvami

(Useful information: This Temple is difficult to find as locals don't know its location. This is very close to Sri Damodara Ji temple on the same road. Ask rickshaw for Chaudi sadak near Tadkeswar mandir.)

Srila Sanatana Gosvami's beloved deities, Sri Madan Mohan and Sri Madan Gopal Ji were originally at this temple, before Sri Madan Mohan went to Karauli.



Sri Madan Gopal Ji Temple



Entrance to Sri Madan Gopal Ji Temple



Sri Madan Gopal Ji Temple



Their Lordships Sri Madan Gopal Ji, beloved Deities of Srila Sanatana Gosvami



Sri Madan Gopal Ji and the dedicated *pujari* at the Temple

6. Sri Sri Radha Madhava of Srila Jayadeva Gosvami

(Important information: This temple is in Kanaka Vrindavana (also known as Kanaka Ghati) on Amber road in Jaipur. Kanaka Vrindavana is very close to the famous Jal Mahal.)

Sri Sri Radha Madhava are the original Deities worshipped by Srila Jayadeva Gosvami. This temple is at Kanaka Vrindavana on Amber road in Jaipur. Kanak Vrindavan is situated in the bottom of Nahargarh hills adjoining the Amber Fort, on Jaipur-Amber Road. According to past records, the beautiful green valley was labelled as Kanak Vrindavan Valley by Maharaja Sawai Jai Singh, almost 280 years ago. The valley seemed like a Vrindavana (Land of Lord Krishna) to the King, consequently he installed deity of Sri Govind Dev in the complex. The temples are closed 1 and 4 pm. This place is on the way to the Amber Fort on Amber Rd, about 5km from downtown. To get here, you pass a large building in the middle of the lake and about 1km later you will see a sign for "Kanak Vrindavan and Govindaji " on your right. There are two temples here. In the Radha Madhava Temple, to your right as you drive in, are Srila Jayadeva Gosvami's original Deities. They were brought to Jaipur in 1560, almost 450 years ago. For more details about Srila Jayadeva Gosvami please visit:

www.dandavats.com/?p=11223



Way to Kanaka Vrindavana



Sri Sri Radha Madhava Temple



Their Lordships Sri Sri Radha Madhava - the original Deities worshipped by Srila Jayadeva Gosvami

7. Sri Natwara Ji of Amarkuar, Jaya Singh's sister

Sri Natwara Ji is an important temple next to Sri Sri Radha Madhava temple at Kanaka Vrindavana. In the 18th century Natwarji Temple are the Deities of Amarkuar, Jaya Singh's sister. There is beautiful silver work (known as *meena* work, done with mirrors and coloured glass based in silver or white metal) around the altar.



Sri Natwara Ji Temple



Sri Natwara Ji - Deities of Amarkuar, Jaya Singh's sister

Sri Kunja Bihari Ji Temple:

This Temple is very near to Sri Sri Radha Madhava Temple at Kanaka Vrindavana is Sri Kunja Bihari Ji Temple.



Sri Kunja Bihari Ji

8. Sri Galta Ji Temple

Related to Srila Baladev Vidyabhushan and saint Galav

Galta, about 13 km from Jaipur downtown, is a holy site which has very deep significance in the history of the Gaudiya Vaishnava sampradaya. During the attack of the Mughals, Sri Govinda ji was moved from Vrindavana to Galta under the rule of Maharaja Jai Singh. It was here at Galta that Srila Baladev Vidyabhushan established the superiority of the philosophy of Gaudiya Vaishnavism amongst all the other sampradayas, and the place where that transcendental debate happened, and by the grace of Sri Govinda Dev, he was victorious. Great saint Galav also performed his bhajan here.

Up over the hill and down other side to the east there is a temple to Galtaji, the main temple of Galta. The sage Galav had kicked his foot into the side of the hill after calling the Ganga to appear there when the people complained that previous water had become salty. Further down the hill there is a temple dedicated to *Surya*, the sun-god, and natural springs that possess curative properties. There are about 30 *shalagram-silas* here. One can get a good view of the city in the valley below from the temple. There are three main *kundas* in this shrine of which, the *Galta Kunda* is considered the most sacred. The spring originating from a rock curve named *Gaumukh*, the *Galta Kunda* never runs out of water. One can take an auto-rickshaw (12km) to here from downtown; it is a 2km walk from Surajpol Gate.

Story of Govinda Bhashya:

In Jaipur, about 6 generations previous to the time when Govinda Dev ji appeared, there was devotee named Payahari. Payahari was a grand disciple of Ramananda. Ramananda was a great acarya from the Ramanuja sampradaya who established the teachings of Ramanujacarya in northern part of India. And even today in northern India, there are millions of followers of Ramananda, they are called as Ramanandis. Generally, their ista dev, their worshippable deities are Sita and Rama. So he was living in a cave, in a place not far from Jaipur, in a valley called Galta and he was performing his devotional service there. The wife of the king became his disciple and of course she influenced her husband and soon the Ramanandi sampradaya of Vaisnavism became the prominent spiritual path in that entire kingdom and this went on for about 6 generations.

The Ramanandi pandits, scholars and priests were in the highest position of giving spiritual direction and guidance to the king and all the people. At the time of Raja Jai Singh, whom Jaipur was named after, Govinda Dev ji, he personally brought Govinda Dev ji to Jaipur.

And of course, with Govinda Dev ji came there pujaris and devotees who were Gaudiya Vaisnavas in the line of Sri Rupa Gosvami. And the king was so attracted to their worship; he considered it's the ultimate perfection of his spiritual life that he brought Govindaji to Jaipur.

The Ramanandi scholars and pandits, they were becoming very much insecure because they were losing their superior position because the king was becoming a Gaudiya Vaisnava and worshipping Govindaji. So they began to criticize Gaudiya Vaisnavism and they actually went right to the king to lodge their complaints. They said that this Radha Govindaji, Radharani was sent by the son of Maharaj Prataparudra, Purushottam Jana, he personally sent him to Jaipur to install beside Govindaji. So the Ramanandis were claiming 2 defects with Gaudiya sampradaya, therefore they must be rejected. One is that according to Padma Purana, there are four bonafide Vaisnava sampradayas and there is no mention of this Gaudiya sampradaya, so they are bogus. And two is, you cannot worship Srimati Radharani with Krishna because They are not married. Lakshmi Narayan are legally married, Sita Rama are legally married, Radha and Krishna are not legally married, so it's immoral to worship Radha and Krishna together on the altar. So Radharani must be removed and they put so much pressure with so many philosophical arguments, the king Jai Singh couldn't ignore the brahmanas. At that time there were four principal Gaudiya Vaisnava temples in Jaipur, there was Radha Govindaji, Radha Vinoda, Radha Damodar and Radha Gopinath, all original dieties of Gosvamis of Vrindavana who had decided to come there. So he was consulting with these other Gaudiya Vaisnava acaryas and there were some that are learned and they had their arguments and they had their reasoning but they couldn't stand up before these pandits of Ramananda sampradaya.

So ultimately, Jai Singh was forced by these pandits to take Srimati Radharani away from Govindaji and have Her worshipped in a separate place. This broke the hearts of Gaudiya Vaisnavas. Intolerable, but at the same time they were not able to defend themselves, so the devotees of Jaipur approached Viswanath Chakravarti Thakur and told them of their anguish and how the very authority of our entire sampradaya is being attacked. So Viswanath Chakravarti Thakur, he was eager to go there right himself and establish the pure authority of Lord Caitanya Mahaprabhu's siddhanta. But he was very old at that time. So he called upon his young siksha disciple, Baladev Vidyabhushan, he said "you must refute the controversial attacks of the Ramanandis and establish the purity of Radha and Krishna worship and the authority of the Gaudiya sampradaya."

Viswanath Chakravarthi Thakur and Baladev Vidyabhushan and as well as one other devotee, disciple of Viswanath, they sat for many days and discussed the strategy of how to defend the honor of Lord Caitanya and then he sent Baladev to Jaipur. When he came he was young and no one really paid any attention to him. It was very difficult for him to get audience with the king, but somehow or other he did. He came and told the king that it is my desire to prove to you the authority of our Gaudiya sampradaya.

But the Ramanandi priests were right there. They said "King, we want to discuss with him directly". King said "alright, you discuss with him directly". Meanwhile the king, he was so interested in this controversy that he went deeply in studying the books of Rupa Gosvami, Sanatana Gosvami, Raghunath Das Gosvami, Jiva Gosvami and he was convinced, but he didn't have the power to defend against these great scholars. He was hoping and praying for Baladev's success. So they said "first of all we are brahmanas, we are from Ramanuja sampradaya, therefore we are authorized to discuss scripture, but as far as we are concerned, its below our integrity to have a discussion with you because you are not even in a bonafide sampradaya." But Baladev Vidyabhushan explained to them that he received diksha, he received initiation in Madhva sampradaya before he came to Gaudiya sampradaya. He told him his guru maharaj, Tirtha Maharaj in Mysore, so they had to accept that he was authorized, but they said, "But the sampradaya that you represent is not

authorized. There are only four sampradayas, the Rudra sampradaya, Sri sampradaya, Brahma sampradaya and Kumara sampradaya and they are described in Padma Purana and any knowledge that is not coming from this four sampradayas cannot bring about the fruit of the highest truth and realization”.

Baladev Vidyabhushan had a book by the son of Sivananda Sen called ‘Gaur Ganoddesa Dipika’, it was written over a hundred years before this discussion and he opened that book and showed. Kavi Karnapur describes the whole disciplic succession from Brahma to Narada to Veda Vyas to Madhvacarya and every one of the disciples of Madhvacarya down to Madhavendra Puri, Isvara Puri and Sri Caitanya Mahaprabhu. Hundred year old scripture describing the lineage of the disciplic succession of gurus connected to Madhvacarya and upto Krishna. They could not argue with that. It was established that Gaudiya Vaisnavism was one of the 4 Vaisnava sampradayas.

But then they had another argument. They said “yes, you may be doing this, you may be speaking like this, but unless your branch of this sampradaya has a commentary on Vedanta sutra, then it cannot be authorized”. Now Sri Caitanya Mahaprabhu, he understood that Vedanta sutra is the summary study of all the Vedas. And according to the Vedic scriptures, Veda Vyas, the compiler of the Vedas himself wrote his own commentary entitled Srimad-Bhagavatam. So Gaudiya Vaisnavas, they considered there is no need to write a commentary on Vedanta sutra when Veda Vyas already did Srimad-Bhagavatam, so they would make all their commentaries on Srimad-Bhagavatam. But these Ramanandi pandits, they would not accept this. And also Sri Caitanya Mahaprabhu taught the glories of Srimati Radharani as the ultimate reservoir of all love and mercy which Madhvacarya in his Vedanta sutra commentary: Purna Pragyā Bhasya did not delineate and that was essential in this debate. So they said “we want to see your commentary on the Vedanta sutra which proves the principles that we are challenging”. So Baladev Vidyabhushan said “I’ll bring it”. But there wasn’t one. That was the problem. He said “I’ll bring it”.

So they said “You bring it, now, immediately. Call for it.” He said “Well, I need a few days.” “Why you need a few days?” “Because I have to write it.” They were shocked, they were astounded. “Write it?” “You’re going to write a commentary on Vedanta sutra to establish the authority of your whole sampradaya in a few days?” He said “Yes. Just give me a few days.” And there was silence; they were discussing amongst themselves whether they should give this few days. Then the king Jai Sing, he said “He is given a few days to compile his Vedanta sutra commentary.” So he went back to the Govindaji temple, Rupa Gosvami’s beloved Lord and he fell on his knees with folded hands and tears in his eyes, praying to Govindaji, “Please, I’m useless. I’m helpless. Make me Your puppet in Your hands. My beloved guru Maharaj, Srila Viswanath Chakravarti Thakur sent me here to Jaipur in Your service to protect Lord Caitanya Mahaprabhu’s line of devotion. I have no power to do this. But my Lord, it is the order of my spiritual master, please help me. Speak to me what You want the world to hear.” Day and night he sat as Govindaji dictated from within his heart a beautiful commentary of the Vedanta. After completion he went back to Galta where there was to be a debate on the basis of his writings.

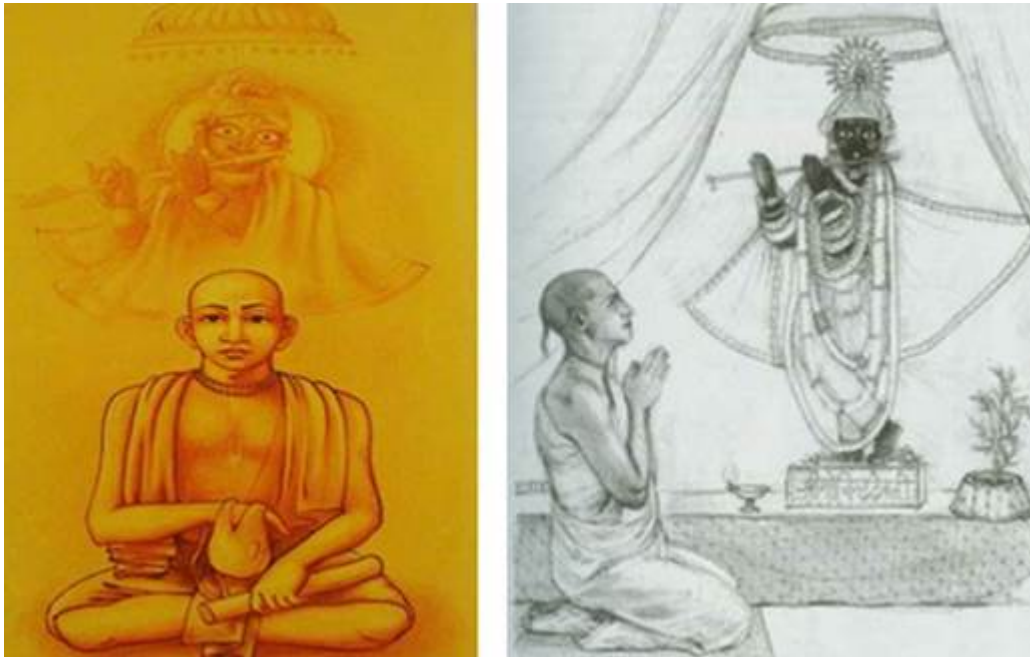
In that famous historical place of Galta, the Gaudiya Vaisnava scholars were on one side, the Ramanandi scholars were on the other side and the king was in the middle as the referee. They were both very much prepared to establish their conclusions. “So where is your commentary of Vedanta sutra?” Baladev Vidyabhushan handed them hand written scrolls. He said “Who has written this?” Baladev Vidyabhushan said “Actually, Govindaji spoke it. Therefore I have entitled it Govinda Bhasya. He used my hands to write it.” They carefully scrutinizingly studied that commentary of Vedanta sutra and were amazed at the depth of the philosophy, the authority of the scriptures it was backed on, the realization, the love, the emotion in which it was written, it was unsurpassable. But still they somehow or other tried to defeat the various points, but Baladev Vidyabhushan just kept showing

them different particular verses in the commentary that completely answered and refuted all of their arguments.

After some time the Ramanandis were utterly silent and Jai Singh, the king said "Victory to Gaudiya Vaisnavism! They have authorized themselves as truly worthy." And then he ordered Srimati Radharani to be brought back to the side of Sri Govindaji.



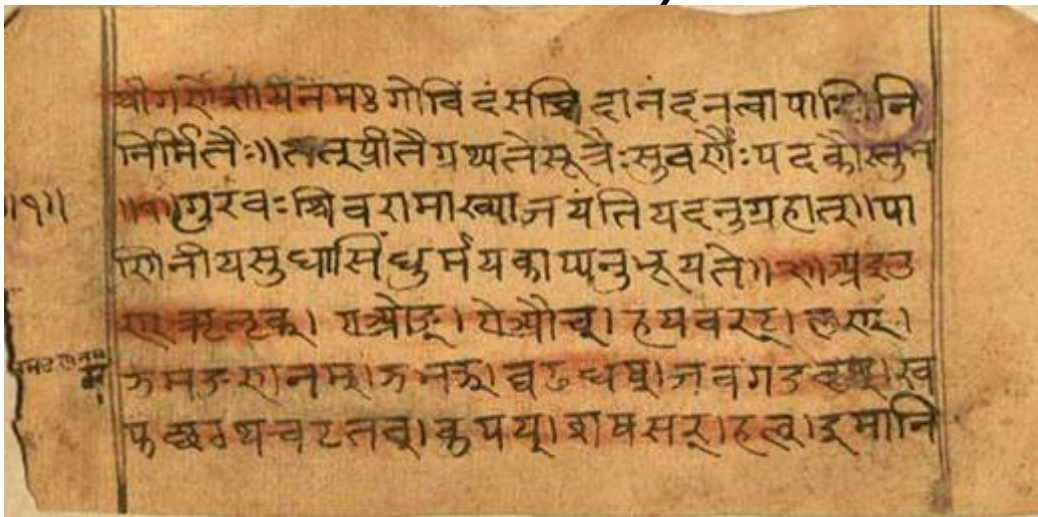
Galta Ji



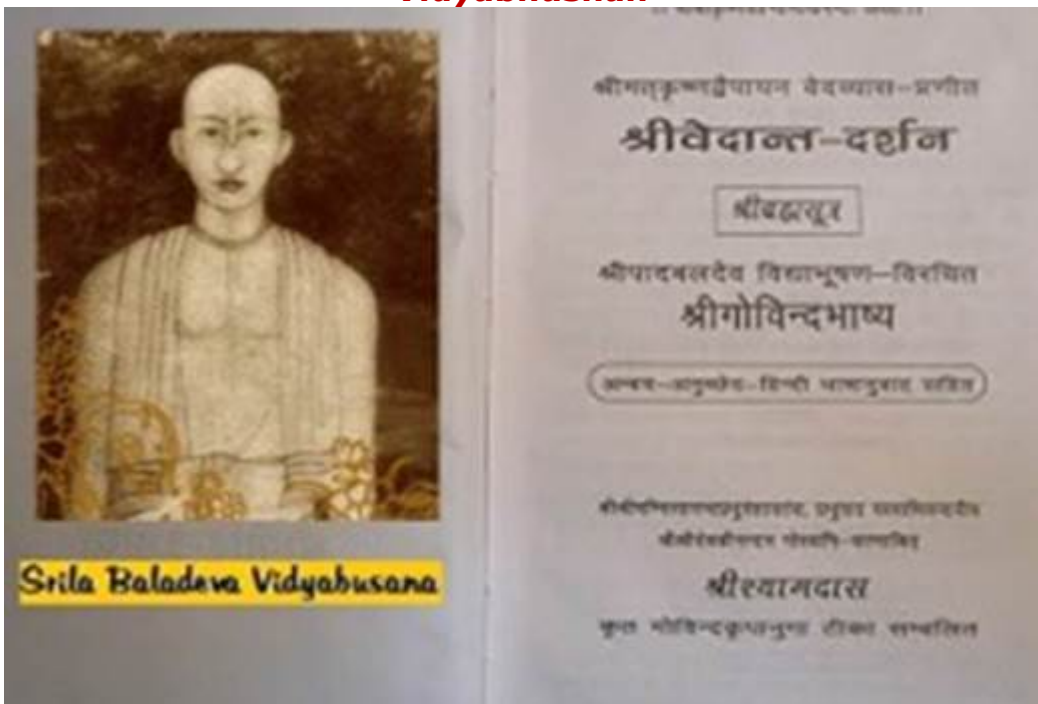
Srila Baladev Vidyabhushan praying to Govindaji, "Please, I'm useless. I'm helpless. Make me Your puppet in Your hands. My beloved guru Maharaj, Srila Viswanath Chakravarti Thakur sent me here to Jaipur in Your service to protect Lord Caitanya Mahaprabhu's line of devotion. I have no power to do this. But my Lord, it is the order of my spiritual master, please help me. Speak to me what You want the world to hear."



Day and night Baladev Vidyabhushan sat as Govinda Dev ji dictated from within his heart a beautiful commentary of the Vedanta.



Original manuscript of the Govinda Bhashya handwritten by Srila Baladeva Vidyabhushan



9. Sri Govardhana Nath Temple

Sri Govardhana Nath temple is next to the boundary wall of Hawa Mahal. It is a big temple. Maharaja of Jaipur worshipped these beautiful Deities. Goverdhan Nath ji temple dates back to the year 1790.

10. Sri Sri Radha Mahatav Bihari Ji Temple

Useful information: This temple is near Hawa Mahal, near the Post Office.



Sri Sri Radha Mahatav Bihari Ji



Sri Sri Radha Mahatav Bihari Ji Temple

11. Hare Krishna (ISKCON) Jaipur - Sri Sri Giridhari Dauji Temple

Temple address is: ISKCON Jaipur, Village Dholai, New Sanganer Road, Opp. Vijay Path, Mansarovar, Jaipur. Temple is close to the airport. Temple has a Guest House, Govinda's restaurant and Goshala. For more details please visit: www.iskconjaipur.com



ISKCON Jaipur



Sri Sri Giridhari Dauji



His Divine Grace A.C. Bhaktivedanta Swami Prabhupada
Founder-acarya of International Society for Krishna Consciousness



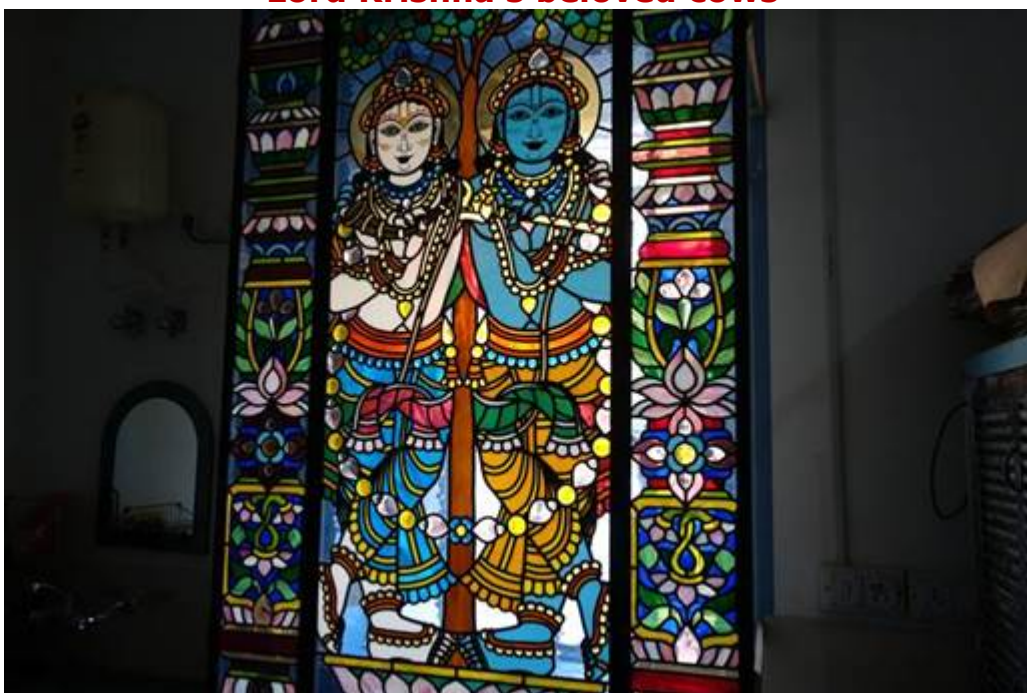
ISKCON Jaipur Guest House



ISKCON Surabhi Kunj Goshala and Research centre



Lord Krishna's beloved cows



12. Sri Madan Mohan Ji of Srila Sanatana Gosvami at Karauli

Madan Mohan - The Sambandha Vighraha

Madan Mohan means one who can even enchant cupid. The Madan Mohan Deity is very important in our Gaudiya

Vaishnava philosophy and most essential to all of our lives. He is the *Sambandha Deity* - the Deity worshipped to establish our relationship with Krishna. In this material world, we are all very much attached to the objects of the senses. The objects of the senses and the phenomenon of attraction between senses and objects are being controlled by the demigod named Madan or Cupid. When his arrows pierce our hearts, they are irresistible. Everyone is madly chasing after the pleasures of this world, and it is factually impossible to give them up unless we experience a higher taste *param dristva nivartate*. Madan Mohan is the name of the Lord which means that Cupid who enchants everyone within this world also gets enchanted by the beauty of the Lord. *For more details on Sri Madan Mohan Temple, please visit: www.dandavats.com/?p=29368*



Sri Madan Mohan
Beloved Deities of Srila Sanatana Gosvami at Karauli

[Above references: Sri Vrindavan Yatra Vol 1 book by His Holiness Radhanath Swami and Sri Caitanya Caritamrta by Srila Krsnadasa Kaviraj Gosvami.]

Directions to reach Jaipur:

Jaipur, the capital of Rajasthan is well connected by Air, Rail and Road transport with rest of India. It will take approx. 6 hours to reach from Vrindavana to Jaipur. It is advisable to make a visit to *Karauli (which is a little diversion from the main highway via the town of Hindaun)* to have darshan of *Sri Madan Mohan Ji* while travelling to-and-fro between Jaipur and Vrindavana.



World famous Hawa Mahal



Famous Jal Mahal in Jaipur

Wonderful videos:

Sri Govinda Ji Temple (2015): <https://www.youtube.com/watch?v=XHwWTlu2rvk>

Sri Govinda Ji Temple (2016): <https://www.youtube.com/watch?v=cudCEkJIrGA>

ISKCON Jaipur: www.iskconjaipur.com

Sri Madan Mohan Temple and Srila Sanatana Gosvami:
<http://www.dandavats.com/?p=29368>

Srila Jayadeva Gosvami: <http://www.dandavats.com/?p=11223>

Live darshan of Sri Govinda Dev Ji: www.govinddevji.net/live.htm

Lectures - Jaipur Yatra:

[http://audio.iskcondesiretree.com/index.php?q=f&f=%2F02 - ISKCON Swamis - R to Y%2FHis Holiness Radhanath Swami%2FLectures%2F02 - Yatra%2FJaipur yatra](http://audio.iskcondesiretree.com/index.php?q=f&f=%2F02%20-%20ISKCON%20Swamis%20to%20Y%2FHis%20Holiness%20Radhanath%20Swami%2FLectures%2F02%20-%20Yatra%2FJaipur%20yatra)

Mayapur TV: <http://Mayapur.tv> / **Vrindavana TV:** <http://Vrindavana.tv>

Holy Pilgrimages: www.Holy-Pilgrimages.com / **Facebook:**

www.facebook.com/HolyPilgrimages

Holy Dham: www.HolyDham.com

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